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THE PROPHET OF THE ALLEGHANY.

MR. EDITOR,

As much mischief has been done, and much curiosity excited, by the intrigues of that mysterious Indian, known by the title of the *Prophet of Alleghany*, some of your readers may be gratified by the following production from the Port Folio. It was written some years ago, and the principal circumstances are certainly true. In the report of the New-York Missionary Society for 1803, there is particular mention made of the intrigues of this singular person.

Yours, &c.

ALMOT.

In the year 1798, one of the Missionaries to the Indians of the North-west, was on his way from the Tuscarora settlement to the Senecas. Journeying in pious meditation through the forest, a majestic Indian darted from its recesses and arrested his progress. His hair was somewhat changed with age, and his face marked with the deep furrows of time; but his eye expressed all the fiery vivacity of youthful passion, and his step was that of a warrior in the vigour of manhood.

"White man of the ocean,* whither wanderest thou?" said the Indian. "I am travelling," replied the meek disciple of peace, "towards the dwellings of thy brethren, to teach them the knowledge of the only true God, and to lead them to peace and happiness." "To peace and happiness!" answered the tall chief, while his eye flashed fire—"Behold the blessings that follow the footsteps of the white man; wherever he comes, the nations of the woodlands fade from the eye, like the mists of morning. Once over the wide forest of the surrounding world, our people roamed in peace and freedom, nor ever dreamed of greater happiness than to hunt

*The Indians at first imagined that the white men originally sprung from the sea, and that they invaded their country because they had none of their own. They sometimes called them in their songs "the white foam of the ocean," and this name is still often applied contemptuously, by the savages of the North-west.

the beaver, the bear, and the wild deer. From the farthest extremity of the great deep came the white man, armed with thunder and lightning, and weapons still more pernicious. In war he hunted us like wild beasts: in peace he destroyed us by deadly liquors, or yet more deadly frauds. Yet a few moons had passed away, and whole nations of invincible warriors, and of hunters that fearless swept the forest and the mountain, perished, vainly opposing their triumphant invaders; or quietly dwindled into slaves and drunkards, and their names withered from the earth. Retire, dangerous man, leave us all we yet have left, our savage virtues and our gods; and do not, in the vain attempt to cultivate a rude and barren soil, pluck up the few thrifty plants of native growth that have survived the fostering cares of thy people, and weathered the stormy career of their pernicious friendship." The tall chief darted into the wood, and the good Missionary pursued his way with pious resolution.

He preached the only true divinity, and placed before the eyes of the wondering savages the beauty of holiness, the sufferings of the Redeemer, and the sublime glories of the christian heaven. He allured them with the hope of everlasting bliss, and alarmed them with denunciations of an eternity of misery and despair. The awe-struck Indians, roused by these accumulated motives, many of them adopted the precepts of the Missionary so far as they could comprehend them; and in the course of eighteen months, their devotion became rational, regular, and apparently permanent.

All at once, however, the little church in which the good man was wont to pen his fold, became deserted. No votary came as usual to listen with decent reverence to the pure doctrines which they were accustomed to hear; and only a few solitary idlers were seen of a Sunday-morning lounging about, and casting a wistful, yet fearful look at their little peaceful and now silent mansion.

The Missionary sought them out, inquired into the cause of this mysterious desertion, and told them of the bitterness of hereafter to those who, having once known, abandoned the religion of the only true God. The poor Indians shook their heads, and informed him that the Great Spirit was angry at their apostasy, and had sent a prophet from the summit of the Alleghany mountain to warn them against the admission of new doctrines; that there was to be a great meeting of the old men soon, and that the prophet would there deliver to the people the message with which he was intrusted. The zealous Missionary determined to be present, and to confront the impostor, who was known by the appellation of the *Prophet of the Alleghany*. He accordingly obtained permission from the chiefs to appear at the council, and to reply to the charges that might be brought forward. The 12th day of June, 1802, was the time fixed for the decision of this solemn question, "whether the belief of their forefathers, or that of the white men was the true religion?" The usual council house not being large enough

to contain so great an assemblage of people, they met in a valley about eight miles to the westward of the Seneca Lake. This valley was then embowered under lofty trees: it is surrounded on almost every side with high rugged hills, and through it meanders a small river.

It was a scene to call forth every energy of the human heart. On a smooth level, near the bank of the slow stream, under the shade of a large elm, sat the chief men of the tribes.—Around the circle which they formed, was gathered a crowd of wondering savages, with eager looks, seeming to demand the true God at the hands of their wise men.

In the middle of the circle sat the aged and travel-worn Missionary.—A few gray hairs wandered over his brow, his hands were crossed on his bosom, and as he cast his hope-beaming eye to Heaven, he seemed to be calling with pious fervour upon the God of truth, to vindicate his own eternal word by the mouth of his servant.

For more than half an hour there was silence in the valley, save the whispering of the trees in the south wind, and the indistinct murmuring of the river. Then all at once a sound of astonishment passed through the crowd, and the Prophet of the Alleghany was seen descending one of the high hills. With furious and frenzied step he entered the circle, and waving his hand in token of silence, the Missionary saw with wonder the same tall chief, who, four years before, had crossed him in the Tuscarora forest. The same panther skin hung over his shoulder, the same tomahawk quivered in his hand, and the same fiery and malignant spirit burned in his red eye. He addressed the awe-struck Indians, and the valley rung with his iron voice.

“Red men of the woods, hear what the Great Spirit says to his children who have forsaken him !

“Through the wide regions that were once the inheritance of my people, and where for ages they roved as free as the wild winds, resounds the axe of the white men. The paths of your forefathers are polluted by their steps, and your hunting fields are every day wrested from you by their arts. Once on the shores of the mighty ocean, your fathers were wont to enjoy all the luxuriant delights of the deep. Now you are exiles in swamps or on barren hills ; and these wretched possessions you enjoy by the precarious tenure of the white man’s will. The shrill cry of revelry or war no more is heard on the majestic shores of the Hudson, or the sweet banks of the silver Mohawk. There, where the Indian lived and died as free as the air he breathed, and chased the panther and the deer from morn till evening—even there the christian slave cultivates the soil in undisturbed possession ; and as he whistles behind his plough, turns up the sacred remains of your buried ancestors. Have ye not heard at evening, and sometimes in the dead of night, those mournful and melodious sounds that steal

through the deep valleys, or along the mountain sides, like the song of echo? These are the wailings of those spirits, whose bones have been turned up by the sacrilegious labours of the white men, and left to the mercy of the rain and tempest. They call upon you to avenge them—they adjure you by every motive that can rouse the hearts of the brave, to wake from your long sleep, and, by returning to these invaders of the grave the long arrears of vengeance, restore again the tired and wandering spirits to their blissful paradise far beyond the blue hills.*

"These are the blessings you owe to the christians. They have driven your fathers from their ancient inheritance—they have destroyed them with the sword and poisonous liquors—they have dug up their bones, and there left them to bleach in the wind—and now they aim at completing your wrongs, and insuring your destruction, by cheating you into the belief of that divinity, whose very precepts they plead in justification of all the miseries they have heaped upon your race.

"Hear me, O deluded people, for the last time!—If you persist in deserting my altars, if still you are determined to listen, with fatal credulity, to the strange pernicious doctrines of these christian usurpers—if you are unalterably devoted to your new gods, and new customs—if you *will* be the friend of the white man, and the follower of his God—my wrath shall follow you. I will dart my arrows of forked lightnings among your towns, and send the warring tempests of winter to devour you. Ye shall become bloated with intemperance, your numbers shall dwindle away, until but a few wretched slaves survive; and these shall be driven deeper and deeper into the wild, there to associate with the dastard beasts of the forest, who once fled before the mighty hunters of your tribe. The spirits of your fathers shall curse you from the shores of that happy island in the great lake, where they enjoy an everlasting season of hunting, and chase the wild deer with dogs swifter than the wind. Lastly, I swear, by the lightning, the thunder and the tempest, that in the space of sixty moons, of all the Senecas, not one of yourselves or your posterity shall remain on the face of the earth."

The prophet ended his message, which was delivered with the wild eloquence of real or fancied inspiration, and all at once the crowd seemed to be agitated with a savage sentiment of indignation against the good Missionary. One of the fiercest broke through the circle of old men to dispatch him, but was restrained by their authority.

When this sudden feeling had somewhat subsided, the mild and benevolent apostle obtained permission to speak in behalf of him who had sent him. Never have I seen a more touching, pathetic figure than this good man. He seemed past sixty—his figure tall,

* "The answering voices heard from the caves and hollows, which the Latins call echo, *they* (the Indians) suppose to be the wailings of souls wandering through these places."

yet bending—his face mild, pale, and highly intellectual—and over his forehead, which yet displayed its blue veins, were scattered, at solitary distances, a few grey hairs. Though his voice was clear and his action vigorous, yet there was that in his looks, which seemed to say his pilgrimage was soon to close forever.

With pious fervour, he described to his audience the glory, power and beneficence of the Creator of the whole universe. He told them of the pure delights of the christian heaven, and of the never-ending tortures of those, who rejected the precepts of the gospel. He painted, in glowing and fervid colours, the filial piety, the patience, the sufferings of the Redeemer, and how he perished on the cross for the sins of the whole human race: and finally he touched, with energetic brevity, on the unbounded mercies of the Great Being, who thus gave his only begotten Son a sacrifice for the redemption of mankind.

When he had concluded this part of the subject, he proceeded to place before his now attentive auditors, the advantages of civilization, of learning, science, and a regular system of laws and morality. He contrasted the wild Indian, roaming the desert in savage independence, now revelling in the blood of enemies, and in his turn the victim of their unsatiable vengeance; with the peaceful citizen enjoying all the comforts of cultivated life in this happy land, and only bounded in his indulgences by those salutary restraints, which contribute as well to his own happiness, as that of society at large. He described the husbandman enjoying in the bosom of his family, a peaceful independence, undisturbed by apprehensions of midnight surprise, plunder and assassination; and he finished by a solemn appeal to Heaven, that his sole motive for coming among them, was the love of the Creator and of his creatures.

As the good Missionary closed his appeal, *Red Jacket*, a Seneca chief of great authority, and the most eloquent of all his nation, rose, and enforced the exhortations of the venerable preacher. He repeated his leading arguments, and with an eloquence truly astonishing in one like him, pleaded the cause of Religion and Humanity. The ancient council then deliberated for nearly the space of two hours; after which the oldest man arose, and solemnly pronounced the result of their conference, "That the Christian God was more wise, just, beneficent and powerful, than the Great Spirit, and that the Missionary who delivered his precepts, ought to be cherished as their best benefactor—their guide to future happiness."

When this decision was pronounced by the venerable old man, and acquiesced in by the people, the rage of the Prophet of the Alleghany became terrible. He started from the ground, seized his tomahawk, and denouncing the speedy vengeance of the Great Spirit on their whole recreant race, darted from the circle with wild impetuosity, and disappeared in the shadows of the forest.

RELIGIOUS INTELLIGENCE.

Extracts from Elder Case's Missionary Journal, dated Readfield, April 16, 1811. Addressed to the President of the Society.

DEAR BROTHER,

THESE lines are to inform you, that on the 1st of October last, after taking an affectionate leave of my family, I sat out in company with Elder Edward Manning from Nova-Scotia, to travel and visit the poor destitute inhabitants upon the eastern shores. We went to Vassalborough, where we had a meeting in the evening, and where we found a number of young people very anxious about the salvation of their souls. The next day we went to Belfast, and on the following day, by desire we attended the funeral of a young man. The next Lord's day I preached in Steuben. There are two Baptist churches in this town, and God has of late graciously revived his own work here; for within a few months there have been about 30 persons added to each church, under the preaching of Elder Nathaniel Robinson. The people have given him a call to settle with them. On Monday, Oct. 8th, I preached in Columbia, the next day at Chandler's river. Here the people flocked to hear the good word of God, as they had not been favoured with a sermon before for 6 or 8 months. Oct. 10th, went to Machias, East River. Here we had a crowded assembly, and I believe the season will be long remembered. I do not know that I was ever more divinely assisted than at this time. I spake from Zech. xii. 10. *They shall look upon me whom they have pierced, and they shall mourn.* Here I tarried one week; in this time there were three persons baptized, and a small Baptist church constituted, of five males and six females. There is a special attention to religion in this place. I left Machias with a degree of reluctance, and went to Dennyville, about 20 miles through the woods. It was near sunset when we got through to the inhabitants. Notice of a meeting was given, and a considerable assembly of people soon collected, who were attentive to the word. How highly do people prize food in a time of great scarcity; thus it was with this dear people; for they had not heard a sermon before for several months. The next day I went to Pennymaquon, where I attended a conference meeting, and Lord's day preached to a crowded and deeply affected assembly. Some of them came 10 or 12 miles through very bad roads to hear the gospel. Oh, how did my poor heart yearn towards the dear people in this part of the land, who live almost entirely without preaching, but who take much pains to attend whenever they have an opportunity. Lord, send forth faithful labourers into this part of thy poor destitute vineyard.

On Monday went to Eastport, and preached in the evening. The people earnestly requested that I might tarry with them until

they could be supplied by another person. I tarried with them three Lord's days, and baptized two pious persons that afterwards went on their way rejoicing. I think there is a prospect of a gracious work of the Lord here; the people flock to meetings, and appear to hear as for eternity. The last sermon that I preached on this visit was blest of God to the bringing of one precious soul to embrace the Saviour; he was afterwards baptized by Elder Daniel Merrill.

I next visited Deer Island in the British dominions. This place was settled by refugees, disbanded soldiers, and others equally irreligious. The people live principally by fishing. The place has been a mere Sodom for wickedness, until about a year and a half ago there was a great reformation, outwardly so at least; and I charitably hope and believe that some of them are christians in heart. There was a man of colour by the name of Miller, that preached with them in the time of the reformation. It appears that in some instances his labours were blest. They keep up the worship of God among themselves; but they are far from being regular, either in doctrine or practice. I think it must give pain to any pious mind, to view the destitute situation of the people in these parts. They have but very little preaching; and a considerable part of what they have is from men of confused minds, and corrupt morals; at least I may say, they have been much imposed upon in this way. I have often wished that some pious, faithful young men would visit and preach the gospel in this part of the world, instead of sitting down in those parts where they are full of ministers, and their labours confined in a small circle. Here they might find their hearts and hands full of business for the best of masters. Do, dear brother, use your influence to send some this way, that love the souls of their fellow men more than their own ease, worldly profit, or pleasure, and I believe they would receive their reward; if not in this world, they would undoubtedly in another.

I have now spent more than 27 years of my life in this eastern country, and had I a thousand more to spend, I do not know how they could be better employed, than amongst a people who have scarcely any to teach them the way of salvation.

After leaving this place, I went to St. Andrews. Here I found the people had been destitute of preaching for a long time. A good woman lamenting their situation, said to me, "We are famishing for the gospel, the same as children for the want of bread." I found some satisfaction here, in feeding hungry souls. I preached in Robbinstown on Thanksgiving day. This was the first time there was ever a sermon preached on such an occasion in the town, although it has been settled for about 25 years. I again returned to Eastport, to assist Brother Merrill in re-organizing the church in that place; which had been in a scattered, broken, and dismal state for several years. The outward appearance of things was so

dark, that I saw no way how they could be gathered again. But he that brings order out of confusion, and light out of darkness, directed us in this difficult affair, as I have reason to hope, so that we had the pleasure of seeing them re-unite in christian love and harmony. Some of the most respectable characters in the place, both as it respects property and piety, have joined them; so that I think there is a happy prospect of a lasting union among the people of God. The Lord is also carrying on a gracious work in this place. Several of late have been brought from darkness to light, and from the power of Satan to God. It appears that Brother Merrill's labours have been blest to some souls, since he has been labouring at Eastport.

After leaving this place, I preached in Pennymaquon and in Dennyville, and then I travelled a new road to a place called Cobscook, or Orrington. Here I found seven families that live out of the way that ministers ordinarily travel; and according to what they informed me, there never has been more than six or eight sermons preached in the place since it was settled, which is near 30 years. They were very glad of a visit, and nearly all attended the meeting. In this little assembly there was one young woman that never heard a sermon before; nor, as I conclude, had ever seen a minister until now. The people gave great attention, and some were much affected under the word. They requested to be visited again by ministering brethren. I was led to believe, that if they could be favoured with the gospel, good might be done amongst them.

On my return, I spent two Lord's days in Machias. Here I found a young man of good information, who had lately been brought to embrace the Saviour. God was pleased to bless my preaching to the good of his soul, when I was here the fall past. Since I came away, I have been informed that several persons more have been brought to the knowledge of the truth; among whom, a lawyer is said to be brought to the obedience of faith.

I spent one Lord's day in Steuben. Here I baptized three persons. It was a joyful season. I stepped off of missionary ground a little while to visit Sedgwick, whilst Brother Merrill was absent. God's people here, who had been low as to the life of religion for some time, appeared to be much revived, and pretty generally flocking to hear the word. One youth appeared to be powerfully awakened. After tarrying here two Lord's days, I returned home, and through the tender mercy of God, found my family all well, after being absent about four months.

After spending about three weeks in the neighbourhood of the Kennebeck, by the desire of the people at Sedgwick, I made them another visit, and tarried with them three Lord's days. I found the attention of the people to be much as it was when I left them. I could but hope that the Lord was about to visit them with his salvation once more.

I next visited Castine, and then went to Bluehill, where I preached a lecture, and baptized a man who had been a member of the Pedo-baptist church in that town. The people in general behaved civilly at the water; but some of the *baser sort* mocked. There has been a regular Baptist church in this town for more than four years, and they have had an Elder ordained over them about one year and an half; they are, however, still taxed to the Pedo-baptist minister. Elder Roundey, the pastor of this church, had one of his cows taken by the collector for his ministerial tax whilst I was in the place. I went from this place to Penobscot, where I preached twice with freedom; the attention of the people was truly solemn. I then came to Prospect, where I preached three times. The Lord gave me great freedom here also in declaring his truth in the plainest manner. I then returned home in safety, and found all well. I have been on my last Mission 20 weeks. I have enjoyed a good degree of satisfaction in my own mind, if I am not deceived, in leaving all that is near and dear to me by the bonds of nature, to publish the news of salvation to poor perishing sinners; especially to such as seldom hear the gospel. I hope my labours have not been spent in vain in the Lord. I was kindly received in almost every place that I visited. Many expressed their gratitude to the Society for sending a missionary amongst them. I received 38 dolls. 22 cents, expended 3 dolls. 74 cents.

I expect, God willing, to set out about the 20th of May for the British dominions. I hope the kind Lord will direct my way thither. I subscribe myself your brother in christian bonds,

Readfield, April 16, 1811.

ISAAC CASE.

REVIVAL OF RELIGION IN NORTH-CAROLINA.

Extract of a Letter from the Rev. Aaron Spivey, dated Bertie County, Republican Plains, March 5, 1812. Addressed to the Editor.

Dear and beloved Sir,

HAVING had the pleasure of reading several numbers of your magazine, which have afforded much satisfaction, not only to myself, but to others; I am happy to have it in my power to contribute my mite to this benevolent undertaking. Hoping the following communication may afford encouragement and consolation to the friends of Zion, I submit it to your consideration.

From a sense of the coldness which appeared among professors of religion with us, and the manifest prevalence of vice and impiety among the irreligious; the friends of our blessed Lord had been for some time past, mourning and praying to hear the voice of the

Bridegroom, and to see his presence in his earthly sanctuary. Blessed be God, they did not pray in vain. Many have reason to rejoice with much gratitude, in recently seeing the promise of Jehovah in a good degree realized. "His eyes are over the righteous, and his ears are open to their prayers."

A glorious revival of religion broke out in the course of the last spring and summer, nearly in the middle of our State, and has extended far and wide, to the unspeakable joy of all the truly pious. Many hundreds have been brought to bow to the pleasant sceptre of righteousness; and to follow their Divine Master in his example, not only to, but *into* the water.

In this blessed revival there have been some of almost every age and description, made the subjects of reigning grace. The work, however, has appeared to prevail mostly among the young people. Several promising and useful gifts appear among these new-born sons of Zion. "The Lord will not leave himself without a witness."

In giving you a brief description of the visible appearance and probable increase of the glorious work above mentioned, you will permit me to state a few particulars, part of which fell under my own observation, and the rest from unquestionable authority.

On the last of September I set out to attend the old Kehukee Association, which was to meet up the country. I accordingly forwarded several appointments to attend on my way thither; which led me through the bounds of several churches, where some buddings of a revival had recently appeared. On my way I fell in with Elder D. whose presence and agreeable company were very refreshing to me. We continued together about a week, until we arrived at the Association; preaching every day, and sometimes in the evening, to large and solemn assemblies. There was an apparent shaking among the dry bones; and I trust the Lord breathed the spirit of life into many, and caused them to arise and rejoice.

At one of our meetings, in particular, a young man of some distinction went to meeting (as he afterwards acknowledged) as careless as usual, not intending to have gone into the meeting-house. But at last he concluded he would go in, and hear what the strangers had to say. Soon after the exercises commenced, he observed that he felt unusual sensations, and fearing he should expose himself, he concluded he would leave the meeting-house. But finding it difficult to get through the crowd, he kept his seat. He endeavoured to summon up all his fortitude, in order to keep the distress of his mind concealed; but, like the Jailer, he was at length obliged to cry out for mercy. At this, the saints were filled with adoring admiration, while sinners stood trembling with amazement. But to the praise of sovereign grace, while we were singing the concluding hymn, he that was bowed down under a sense of guilt and condemnation, found redemption through the blood of the

everlasting covenant. Believing in God the Saviour, he rejoiced; and most cheerfully united in singing songs of praise to his great deliverer. At this meeting also, a young damsel of high rank, of 12 or 14 years of age, found (as she professed) the Lord precious to her soul. The same evening they both offered themselves as candidates for baptism, and related their experience before a number of the members of the church, who were convened at a private house for social worship, and were received to baptism. They earnestly requested us to administer the ordinance to them, as there was no regular Pastor in the church. At the request of the brethren present, we consented; and about 9 o'clock in the evening we repaired to the water, not for the sake of novelty, but we were led to administer at this time by existing circumstances. The way to the water was illuminated by candles and torches, the distance being about half a mile. We at length came to the river; it was a most beautiful crystal stream. The administrator, with the candidates and their attendants, descended to the margin of the stream; and after prayer was offered up to Almighty God, the candidates were *buried in the watery tomb* in the name of the *sacred* THREE. What a glorious sight! What a wonder to angels! My heart overflowed with joy. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." As we returned from the river to the house, the heavens seemed to resound with hosannas to Zion's King.

This interesting scene led me to reflect on the apostolic times, when the Jailer and all his house were baptized straightway the same hour of the night. A considerable number had been previously added to the church by baptism, and the work is still progressing in this and the neighbouring churches. O that it may spread, until the whole earth shall be filled with the glory of God.

I remain, dear Sir,

Your unfeigned friend in the bonds of the gospel.

AARON SPIVEY.



REVIVAL OF RELIGION IN BERLIN.

Extract of a Letter from the Rev. Justus Hull, dated Berlin, State of New-York, County of Rensselaer, Feb. 12, 1812. Addressed to the Editor.

Rev. and dear Brother,

THE small, though happy acquaintance I have formed with you, induces me to indulge myself in transmitting to you, an account of the wonderful work of God, which of late hath taken place among the people here. The heavens have dropped down

fatness, while Jesus hath rode in triumph in the chariot of his love in the midst of this part of his Zion. Glory to his name forever.

The Brethren among us which have appeared the most steady and established, have been greatly revived. Backsliders have joyfully returned, while a multitude of sinners have been awakened, and we trust brought to the saving knowledge of the truth, to the praise and honour of reigning grace. The work began about the first of August last. It soon spread in every direction, and we still hope it is not wholly extinct. There have been, I think, two hundred and four added to this church in this revival. I believe about one hundred and twenty have joined the seven-day Baptist church three miles north of this; and about thirty have joined the open communion Baptists, five miles south. Not one to my knowledge has joined any other order, who has been awakened in this reformation. It has been a precious harvest of souls for so short a time!—Oh! that our glorious Lord would unfurl his banner more and more, and spread the trophies of his grace far and wide, until the earth shall be filled with the knowledge of the Lord.

This work first made its appearance in a young man, who by a small circumstance in providence, had his mind pointed to the day of judgment, and who found he was not prepared for that solemn scene. His mind appeared to be greatly distressed for a number of days, till at length the Lord was pleased to deliver his soul, and enabled him to shout the victory. He soon came forward, and gave a public relation of what God had done for him, to the joy of the redeemed. The holy flame kindled and spread like electrical fire. The Brethren in that neighbourhood immediately set up prayer and conference meetings. The people very generally assembled, and the Lord poured out his Spirit upon his children; a spirit of prayer, beyond what I had ever witnessed.

These meetings soon became general in almost every part of the town, and for the space of three months, I believe there was not a single night but there were from two to five meetings in the different parts of the town. At this time, and indeed for some time before, I had discovered great perturbation of mind, and travail of soul in parents for their children, and for the rising generation. Their prayers were almost incessant at the throne of grace, that God would have mercy upon the dear youth. The spirit of conviction was very powerful in those meetings; numbers were often heard crying out, "Lord, have mercy upon me, I am going to hell." Others were struck numb, and losing the use of their limbs, would fall prostrate to the floor, and lie helpless and speechless for the space of an hour or more, although they seemed to retain their senses in the mean time as perfectly as ever. Some of those, when they came out of this state, seemed to wake as if in a new world, crying "Glory to God, who hath redeemed my soul!" Others, when the agitation of body left them, appeared to be much as they were when it found them. Among those, who in a judg-

ment of charity have experienced religion, either with or without these bodily exercises, there appears little or no difference in the nature and moral effects of their religion; but all appear to unite in the cause of truth and love. It has been a general remark among the old christians, that they rarely ever saw young converts brought out so strong and happy, and apparently so near heaven, as a number of these seemed to be.

In about the height of this reformation, at a preparatory meeting previous to communion, the church convened on a Saturday, when there appeared a number of candidates for baptism, who wished to relate their experiences to the church, which was immediately attended to. The meeting continued till night came on, and we were not through; we then adjourned till the next morning at nine o'clock, at which time a multitude of people assembled, and the whole day was occupied in hearing the wonderful works of grace in the hearts of sinners, until night overtook us, and we still had not got through. Thus we continued our meetings for five days successively, until Wednesday morning, with an increasing multitude every day! In the mean while, our evening meetings were disseminated in the various parts of the town, and the Lord wrought wonders in these meetings; so that on one of these evenings there were thirteen souls hopefully converted! And although we had not got through examining the candidates on Wednesday morning, yet it was thought advisable to proceed, and baptize those that were ready. We then repaired to the river side, where prayer was wont to be made, and hailed a Saviour's name, as on fair Jordan's banks; then in the midst of praying hundreds, and a surrounding multitude, I joyfully immersed beneath the "yielding wave," fifty-seven happy souls. This was done in the space of thirty-two minutes and a half, by the watch. Whether it would not have taken as long a time to have sprinkled as many infants, judge ye.

This revival has had a good effect on society in general. The ball-chambers are left empty, the card-tables deserted, and almost every house has become a Bethel; and a multitude of souls, we trust, are made a fit residence for the Lord. While the Lord reigns, the earth is called upon to rejoice. Oh! that my feeble soul might bear some part in those immortal strains of hallelujah to God and the Lamb, for his goodness, and for his wonderful works to the children of men!

There is one circumstance which has occurred among us, which I would briefly notice, viz.—In about the height of this reformation, one evening at a meeting, a number of people went to the door, and they say, they heard a concert of music or singing, in the air over their heads. I believe there are as many as one hundred persons, who say they have heard it distinctly, though not all to understand what the words were; those who do, say they sang, "*Glory to God in the highest, on the earth peace, good will towards men!*"

This singing has been said to have been heard, I believe, as many as a dozen or fifteen times, and by a number of as good moral characters as we have among us. They tell us there appeared to be a multitude of voices of different tones, all praising God in the highest. I cannot vouch for the truth of the fact, though we have the united testimony of a great many good moral characters to its truth. It still continues to be heard at different times, and at different places, for eight or ten miles round. Whether the angels have come down or not, I cannot say; one thing is evident, there has been great rejoicing here among men, women, and children; and I know not but that it has reached the heavens, and that the angels have come down to hail us welcome.* Oh! my Brother, how blessed it is, that there is a way cast up for the ransomed of the Lord to pass in, that shines brighter and brighter unto the perfect day. Yet we never see its lustre but when we choose Mary's seat, in some humble spot near the feet of Jesus. Then our souls are made as the chariot of Amminadib.

It can hardly be expected, but that in such a gathering there will be hay, wood, and stubble; but we think, with prudence and energy in the church, the word of the Lord will purify his people.

The greatest number I have baptized, have been from sixteen to twenty-four years of age, and I should say, not twenty that are thirty years old, and I believe there are as many as sixty from nine to sixteen years.

I remain yours affectionately,

JUSTUS HULL.



REVIVAL OF RELIGION IN THE DISTRICT OF MAINE.

Extract of a Letter from H. Prince, Esq. dated St. George, April 23, 1812. To the Editor.

DEAR SIR,

I TAKE the liberty to transmit to you, a brief account of the work of the Lord in this town; as we have been highly favoured of the Lord from time to time, it becomes us to speak of his goodness. About four years ago, a reformation began. There appeared to be a still small voice that spoke peace to the souls of many, and made them willing to follow their Lord and Master. Not far from fifty were added to the church in this place at that time. About one year ago, a more powerful work began, which took hold of many stout-hearted sinners, and brought them to bow to the mild sceptre of Prince Immanuel. About thirty were added to the church. But we have now to relate a more powerful

* We offer no opinion respecting the singing mentioned above, but give it to our readers as it was communicated. Editor.

work than we have ever before witnessed in this quarter ; it began about five weeks ago at the lower end of the town, a place where Satan had long had a strong hold, and led the inhabitants captive at his will. Although meetings have been constantly kept up on Lord's days at the upper end of the town, yet those in the lower part seldom took the trouble to attend. The Lord's days were spent in visiting from house to house, and in sporting. About the 10th of March, the Spirit of the Lord came as the rushing of a mighty wind. Some were taken hold of walking the road, some when at work in the woods, and others in different situations. As it began without the instrumentality of preaching, it soon excited great surprise and agitation. Some had scarcely the use of their limbs. The rumour soon spread, and at first many thought it delusion. But those who were awakened to see their situation, were anxious to meet together, and a number were soon liberated to speak forth God's praise. You might now hear the groans of the wounded, and the songs of the redeemed. Many were led from curiosity to go to their meetings, (which were held every evening) and were struck under great concern for their souls. Others, who thought it delusion, and would not go among them, were arrested at home, and soon made willing to meet with those whom they just before had despised. At our monthly conference, a number came forward and related their experience, (which was truly wonderful) and were received as candidates for the ordinance of baptism. A conference was appointed the Tuesday following, and twelve more related God's dealings to their souls. The season was solemn and delightful ; the candidates were filled with holy joy ; the fear of man was taken from them, and Jesus was all their theme. A numerous assembly seemed astonished to see the power of God so wonderfully displayed. Twenty-seven have been added to the church since the work began ; and perhaps a larger number, who have been made willing to leave the city of destruction, and march towards Mount Zion, have not yet made a profession. Every day witnesses new tokens of redeeming love. Elder Benjamin Eames is engaged in preaching the word, and administering the ordinances. The Lord blesses his labours abundantly.

This truly is the Lord's doing, and it is marvellous in our eyes.

I am, Sir, yours affectionately,

HEZEKIAH PRINCE.



THE IMPORTANCE OF MINISTERIAL SUPPORT.

• Extract of a Letter from a Ministering Brother to the Editor, dated Aug. 12, 1811.

Soon after the Lord honoured me with a name and place in his organized kingdom, I discovered many things which needed to be set in order. Their number and magnitude filled my mind

with a degree of (at least temporary) discouragement. Indeed, I have long wondered, and do still, at the great prosperity of Zion under such a load of depressions and deficiencies. One consideration, and one only, solves the wonder; this is the one—By the Spirit of Zion's King, she rises and prospers.

No weapon formed against the church of Christ shall prosper to her subversion; yet many weapons have scarred and bruised her. Of all the weapons forged by the devil, I know of none so generally esteemed harmless, nor so extensively injurious, as that one, almost universally known among the churches, by the name of *Inability to support Christ's ministers*. Its proper name is *Covetousness*. This weapon has more than two edges. Its evil is multiform. It is like the famed Pandora's box. It prevents the windows of heaven from opening to pour down a more than abundant blessing. At times, it produces much food for the devourer. It is an eloquent orator in favour of non-performing those general and special orders of the chief Commander, which enjoin liberal allowance for his under officers. It compels these officers to be, where the Levites of old once were, scattered in the fields, gathering meat for their households. Whilst they may be an example of the believers in word, in conversation, in spirit, and in purity, it is with difficulty that they give attendance to reading, to exhortation, to doctrine, and to hospitable deeds. They cannot give themselves wholly to these things.

It was oppressive in the Egyptians to withhold the straw, and yet demand the usual quantity of brick. An ox long muzzled makes but a poor thresher.

This *delicate, sensible, and too generally, lying inability* in the churches, makes but cruel allowances for the discouragements and necessary deficiencies in the poor neglected ministers and stewards of heaven's best treasures.

After a church has, for a number of years, kept back one half, or three-fourths of the rations which are allowed their Pastor by their common King; and he, almost fainting under the double burden of anxiously caring for the pressing temporals of his own house, and the spiritual wants of his flock, just mentions, *That those who preach the gospel, should live of the gospel*; then the inability of the church is brought forward for their general, if not entire justification. If this be not sufficient to justify, or, at least, to silence the greatly misused servant of the Lord, when, at the same time, he knows the plea to be, generally speaking, unfounded and wicked; then it is ten to one, if some of the brotherhood do not discover that there is too much of a *lameness*, and a want of energy, in the public performances of their Elder. He does not *visit* so much as he should. He is too negligent as to lectures in the various departments of his charge. In short, some of his Brethren, surely some of those and those only, who have been negligent in bearing his burden, begin to whisper thus among themselves. Says one,

I have but little food to-day ; says another, our minister's sermons are not so entertaining as I could wish. Some complain, that he is not so spiritual as he used to be : others are sorry that he intimated any thing about his support. Another, who perhaps had not contributed a cent for a year, says, I had rather have given a dollar, than had a word mentioned relative to the support of our teacher. The wicked will say, he preaches for money.

The Pastor, impelled by a sense of duty, can no longer suffer sin upon his brethren ; he tells them mildly, yet plainly, that one express statute of their King is, That such as are taught in the word should communicate in all good things to him who teacheth. At this plain dealing, some are pleased, some disgusted, all convicted ; but, by some, the information, or rather the admonition, was judged to be ill-timed. It would have appeared better to have let the people thought of it themselves.

A little more wicked negligence on one side, and suffering on the other, and the Pastor is openly spoken of, by some who have been most criminal in depressing his spirits, and cramping his usefulness, as being unprofitable. He is a good man. He would, no doubt, be very profitable to another people. He must be dismissed. This will cost the church, in temporals, more than it would to have brought the Lord's offerings into his house. This would have pleased the Lord, and have rendered their Pastor profitable, and have saved him, in the expense and loss in moving, perhaps more, than he had ever received for his labours among them.

These things I have mentioned, not intending to apply them to any particular church. But they are evils too common among our churches. I have noticed them to you, wishing that to you, or to some other person or persons, wisdom may be given to devise some effectual remedy.

As matters now are, none but those who are educated farmers or mechanics, or such as possess a considerable degree of independence, are qualified to take the pastoral care of our churches. A few exceptions may be found, but this is true generally.

Those, who possess a classic education, and whose circumstances are not affluent, must have, generally speaking, more than a common share of grace, willingly to commence public preachers in the visible kingdom of our Lord Jesus Christ.

Two very great evils are upon the churches ; one, a very great deficiency in the acquired abilities of our preachers ; the other, a still greater deficiency in their support. The latter has a strong tendency to continue, if not to increase, the former. To attempt, in any direct way, a reform in the latter, is a matter rather too delicate to be meddled with. Yet something ought to be done, and that something, in my judgment, is this ; to raise the tone of ministerial abilities among our preachers, by affording them such a support, as to enable them to give themselves wholly to the work. I have no value for man-made ministers ; but I possess an high

value for those acquirements which may be obtained by the instructions of man. It is apparent to me, that here we must begin, if we would see removed the evils complained of.

I am, dear Brother, ever yours,

EPENETUS.



RELIGIOUS INTELLIGENCE FROM KENTUCKY.

Extract of a Letter from a Gentleman in Boon County, Kentucky, to Rev. D. Benedict, Pawtucket, dated Dec. 25, 1811.

ABOUT the close of last year, the minds of a number of the inhabitants in the neighbourhood of Bulletsburg, Boon County, Kentucky, appeared to be awakened to a sense of their danger by reason of sin, and to an earnest inquiry after salvation. The meetings in that place, attended by the Rev. Thomas Henderson and Christopher Wilson, were very much crowded. So earnest were the people to hear the word preached, that not only on Sabbath days, but in the evenings on other days of the week, the severest storms did not hinder them from going in crowds, wherever there was an appointment for preaching. Very soon the church found it necessary, not only at their usual church meetings, but on Lord's days also, to open a door for hearing experience. On every opportunity of this kind, through the Winter, Spring, and Summer, numbers came forward with the language of the Psalmist, "Come all ye that fear God, and I will tell you what he hath done for my soul. On the first Lord's day in March, 48 were baptized by the two Brethren above mentioned; and in September, they had received 177 by baptism. Numbers of them, but a little time before, were avowed enemies of the cross. During the revival, a very respectable Brother, (Absalom Graves, clerk of the Supreme Court,) who had had impressions on his mind for many years about preaching the gospel, but who had hitherto concealed them, was irresistibly aroused to a sense of duty, and now bids fair to be useful in the work of the ministry. The work has spread into neighbouring churches, which have also been blessed with considerable increase, and we may add, the work is still going on, though in a less degree.

Yours, &c.

EZRA FERRIS.

Extract of a Letter from a Gentleman, dated Westfield, March 29, 1812. Addressed to the Rev. Mr. Bolles at Salem.

DEAR SIR,

My absence from my family was thirty-six days. I arrived at home on the 12th of February, and found all well. And what contributed much to my satisfaction was, that some of my family, who had recently put on the Lord Jesus Christ in the ordinance of baptism, seemed to enjoy a measure of that consolation, which results from the answer of a good conscience. And among the many trials incident to this "vale of tears," I have received much comfort, arising from a union of sentiment in matters of conscience, and fellowship in gospel ordinances. I find the happy influence extending into all our relative duties.

The special work of divine grace in this town, though apparently somewhat abated, seems still to continue. There have been some very manifest tokens of it within a short time past. The wife of one of our young brethren was happily brought out of darkness into God's marvellous light, the day before yesterday, and has since appeared as happy as any person I ever saw.

The first appearance of this work was in Feb. 1811. A young married woman became much concerned for her soul, and for several days was in great distress of mind, but soon lost that distress. She has never obtained that clear evidence of a real change of heart which some others have, but I think has manifested some of the fruits of a renewed mind.

The next visible appearance was in August last. A respectable young lady had been for some time so exercised in mind (though she had kept it secret) that her health became much impaired. As soon as she had found mercy, she could no longer conceal her views; but was constrained to say to others, especially some of her most intimate companions; "Come and see a man that told me all things that ever I did; is not this the Christ?" Immediately upon this, many of the young people became seriously concerned to know what they should do to be saved. There had been for some months, a conference meeting in this neighbourhood, attended principally by a few Pedobaptist brethren, who had invited brethren of every sect* to attend and unite with them. These meetings soon became crowded, solemn, and interesting. For a time, the distinctions of sentiment were laid aside, and the meetings conducted upon the most liberal principles. A private brother of the Pedobaptist denomination seemed to be the most leading character, and frequently expressed his desire, that all, of every sect, who had a word to say for their Lord and Master, would "say on." These meetings were blessed, and the work seemed to go on with great

* Pedobaptists, Baptists and Methodists.

success. But an occurrence took place, which prevented, in a considerable degree, that freedom and liberality; since which, the different sects have conducted their meetings separately. The effect of this disunion seemed at first to hinder the work; but to the praise of sovereign grace, many souls have since been hopefully born again; Jesus has still been pleased to tarry in our coasts. And although as a denomination we have no cause of boasting, yet since the separating occurrence, the Lord has been pleased to own and bless divine institutions.

We have no settled Pastoral gift, but have been favoured with preaching, and the administration of the ordinances by Elder Green of Suffield, Elder Pepper of Southwick, and Elder Shepard of West Springfield, statedly.

From the 5th of January to the 15th of March, 38 have been baptized.

There have been added to the Pedobaptist church about the same number as to the Baptist, and some to the Methodist. There are others expected to be baptized soon. I cannot state the number that have hopefully experienced a change of heart since this revival commenced; but I think I may safely say there are as many as one hundred. We are enjoying much union and fellowship. Those who have united with this church, appear in general to be clearly led into the doctrine and discipline of a gospel church; and give encouraging hopes of usefulness. Some are very gifted in prayer and exhortation. I think that our meetings for brethren and sisters to express their minds are increasingly comforting. We have some most excellent brethren and sisters. Persons of strong mental powers, good education, and *spiritual*. Our whole numbers amount to a little rising of one hundred, but are somewhat scattered, especially the old members. Until this revival, there was scarcely a Baptist in the central part of the town. Now we have a sufficient number and gifts, to hold conference meetings without the aid of Brethren who live more remote. Three conference meetings are held by our brethren in different places in the town, frequently on the same evening.

There are now numbers of youth and younger persons, who attend our meetings with apparent anxiety for their souls; and I can but hope, that the Lord designs to make them his willing subjects. Some of our Brethren feel much encouraged to hope that the Lord will still do wonders here. I trust we shall have an interest in your prayers.

I am, dear Sir, &c.

BRIEF MEMOIRS OF THE ENGLISH BAPTISTS.

(Continued from page 138.)

SECTION III.

From the Reformation to the death of James I.

WE contemplate with pleasure, the liberty afforded to all true protestants from popish persecutions by the accession of Edward VI. to the throne of England; but our joy is presently turned into mourning by a view of the hardships which many of them suffered from the absurd oppressions of their professed brethren. Indeed a reformation forwarded by a wicked man, and matured by a sickly child, cannot be supposed to be a perfect one. Henry VIII. was a flagitious tyrant, whose conduct abounded with abominable inconsistencies. He divorced two of his wives, whose actions were better than his own: beheaded two of them, who were more worthy to live than himself: ordered another to be murdered in childbirth, rather than lose her infant; and after enacting a law to make it high treason, for any woman to marry him unless she was a pure virgin, married a widow! He renounced all subjection to the see of Rome, but enforced popery upon his people, put protestants to death for religion, and paid devout adoration to a precious relic kept at Hales in Gloucestershire, said to be some of the blood of Christ brought from Jerusalem, but in reality nothing more than the blood of a Duck!* He wrote against Luther and the protestant religion, but put down 1148 popish religious houses, and seized their lands, amounting to £183,707:13:0 per annum. Gave his subjects an English translation of the Bible, but ordered all such books to be destroyed as might help to explain it to them! These are a few of the mighty works of this supreme head of the Church, and potent defender of her faith!

His son and successor, Edward VI. was a pious youth, but his head was too tender to enable him fully to reform his ecclesiastical body, *the church*; and his ministers who managed for him were but half reformed themselves. Nor should it be forgotten, that at best a reformation is not a *renovation*. The grace of God will change a lion into a lamb; but a reformed lion, if ever so tame, is not a *lamb*, but only a *lion* tamed. The church of England, as established by law at this time, was not a *new church*, but only an *old one fitted up in a new fashion*. Our reformers stript the whore of Babylon of her gorgeous attire, washed her filthy hands, pared her nails, purified her bloated face, cleansed her skin, and arrayed her in fine linen, clean and white. Thus metamorphosed, short-sighted people took her for a *new creature*, a heavenly stranger, the bride, the Lamb's wife: were as fond of her as the ancient Ephesians were

* See Latimer's Sermons, Lon. Ed. 1783. Vol. I. Sermon, 12. Note, p. 225.

of their Diana, and readily agreed with their rulers, that whosoever would not follow their mistress, should be turned over to dungeons and flames, death and the devil! But clear-sighted people recognizing the old strumpet in her new dress, refused to keep company with an harlot; and were therefore afflicted and tormented!

The Baptists, at this time, were so much increased, that it is supposed there were five hundred of them in one town; they were also very numerous in several other parts of England, and their sufferings for conscience sake were severe.

It is an astonishing fact, that during this reign, popish traitors to the state, were treated with more lenity than protestant dissenters from the church! After many political cavils, an act passed for the King's general pardon, wherein the Baptists were excepted! On the 12th of April 1547, a commission was given the Archbishop of Canterbury, and other clerical hunters, to search after all Baptists, reclaim them, enjoin them penance, give them absolution, or in case they were obstinate, excommunicate and imprison them, and deliver them to the secular power to be further proceeded against. The courteous Ridley, very uncourteously, inquired if there were any of them in his diocese. Latimer preached against them before the King, and Cranmer laboured hard, and at length prevailed with his Majesty, against his will, to burn two of them to death in Smithfield! Accordingly Joan Bocher was committed to the flames May 2, 1549, and George Van Pare April 12, 1551. They both suffered with great fortitude, and peace of mind, and Van Pare kissed the stake and faggots that were to consume his body to ashes!

The King himself died of a consumption July 6, 1553, in the 16th year of his age, and was succeeded by his sulky, malicious, implacable, popish sister Mary. This furiously superstitious Queen, as soon as she had possessed herself of regal authority, set aside the reformed religion, and restored the unreformed Romish trumpery. Cruel papists were promoted to honour, and in a short time hundreds of pious protestants burnt to death, or otherwise destroyed, for their loyalty to Jesus Christ.

Many of the martyrs, we have no doubt, were Baptists, though no particular mention is made of their sentiments respecting believers' baptism; and those zealous reformers who in the preceding reign burnt our people to death for religion, were now burnt themselves! After a bloody and infamous reign of only five years, this infernal Queen gave up the ghost Nov. 17, 1558; upon whose decease her sister Elizabeth succeeded to the throne.

Elizabeth favoured the reformation, and therefore soon repealed the laws made in favour of popery by her sister; restored the protestant religion, and assumed the supreme direction of it in her dominions. Those that were imprisoned for conscience sake were set free, the English bible and service book were replaced, and the thirty-nine articles of the Church established. But as her Majesty

had very high notions of her ecclesiastical and civil authority, she thought the most compulsive measures lawful to bring her subjects to yield implicit obedience to her will. An act to enforce religious uniformity was passed, and all the engines of persecution made use of, to oblige the nation to submit to it. Those who refused to be confined within the pale of the national church were contemptuously called Puritans, and while the Queen suffered French protestants to take refuge in England, from the persecutions of France, she persecuted her own protestant dissenting subjects for their religion! But the cruelties practised against them only served to increase their number, and add to their fortitude; so that in the year 1573 they left their parish churches, and began to form themselves into distinct societies. The Baptists wonderfully prospered; their prosperity provoked the indignation of their adversaries, and their wrath lay heavy upon them. On Easter day 1575 a congregation of Baptists was discovered without Aldgate, London. Twenty-seven of them were imprisoned. Some of them recanted, others were banished, and two of them were burnt to death in Smithfield, July 22, next following.

In 1589, Dr. Some, a man of great note, wrote against the Puritans in general, and the Baptists in particular. But while he inveighs against the Baptists, he acknowledges there were several congregations of them in London; that some of their Ministers were bred at our Universities; and the principles he charges them with holding, when stripped of his dress, do honor to their piety and judgment. Beside believers' baptism, they are said to have held,

"That the ministers of the gospel ought to be maintained by the voluntary contributions of the people:

That the civil power has no right to make and impose ecclesiastical laws:

That people ought to have the right of choosing their own ministers:

That the high commission court was an antichristian usurpation:

That those who are qualified to preach the gospel ought not to be hindered by the civil power:

That though the Lord's prayer be a rule and foundation of prayer, yet not to be used as a form; and that no forms of prayer ought to be imposed on the Church:

That the baptism administered in the Church of Rome is invalid:

That a true constitution and discipline is essential to a true Church; and the worship of God in the Church of England is in many things defective."

Some time after this, the Queen, by her proclamation, commanded all Baptists* and others called heretics, to depart the land, under the penalties of imprisonment or loss of goods; so that all that were of this opinion were obliged either to conceal their principles, or fly into some other country, where they might enjoy the liberty

* Crosby Eng. Bap. vol. i. p. 77.

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* Crosby Eng. Bap. vol. i. p. 77.

of their religion! Upon which many dissenters went over into Holland, among whom there were not a few Baptists; so that there was now no great number of dissenters of any denomination that dared openly to appear.

Elizabeth died March 24, 1603, in the 70th year of her age, upon whose demise, James, King of Scotland, became King of England, under the title of James the first.

James was born of Roman Catholic parents, brought up a presbyterian; but as soon as he became King of England he commenced a violent episcopalian. Being made supreme head of the Church, he resolved to have his mystical body as large and as compact as possible, and therefore published a proclamation to enforce the act of religious uniformity, and endeavoured to make it effectual by the following energetic canons. "If any one shall hereafter affirm, that the established church of England is not an orthodox and apostolical church—that the liturgy of the Church of England is corrupt—that any one of the thirty-nine articles of faith is in any part superstitious or erroneous, or that they may not be subscribed with a good conscience—that the ceremonies of the Church are superstitious—that the government of the Church by archbishops, deans, &c. is contrary to Scripture—that the form of ordaining bishops is contrary to Scripture,—*Let him be excommunicated!*"†

The penalties of these mandates excluded people from the privileges of religious and civil society, and subjected them to many grievous hardships; wherefore in the year 1604, the Puritans, whether Baptists or others, presented a petition to the King for toleration. The Bishops strenuously opposed it, and it was refused, and the petitioners were commanded to conform to the established church, or otherwise ordered to be punished for their nonconformity.

In 1606, an act for levying one shilling a Sunday upon every one that did not come to church, was executed with rigour; the Puritans were otherwise sorely persecuted, and called an obstinate people of a turbulent spirit, who deserved to have no favour shewn them. They suffered various oppressions with great patience; but persecution growing still more violent against them, great numbers resolved to go and settle in Virginia. Some departed for that country, and others were ready to take the same voyage, but a proclamation was published, enjoining them not to go without the King's express license.

About this time, baptismal immersion began to be laid aside in the church of England, and sprinkling or pouring water used in its stead. This, instead of weakening, strengthened the Baptist cause; our brethren became more and more numerous, and resolved to revive the ancient practice of immersion. At first there was some small diversity of sentiment among them, respecting the mode of doing it, but this difficulty was soon got over. Some were of opinion that the first administrator should baptize himself, and

† Ecclesia. Constitution, London, 1603, canon 3—8.

then proceed to baptize others. Accordingly it is said, that Mr. John Smith, a man of great piety and learning, and accounted one of the grandees of the separation, first baptized himself, and afterwards baptized others; but the account of his baptizing himself, is given by his enemies, and does not appear to be true. Others were for sending to foreign Baptists, that they might receive it from them; and it is said, that several pious people about London, being convinced of believers' baptism, sent Mr. Richard Blount over into the Netherlands, where he was baptized by Mr. John Batte, pastor of a Baptist Church there; and that upon his return he baptized Mr. Samuel Blacklock, a Minister, and that these baptized the rest of their company to the number of 53. But the greater number and more judicious of the English Baptists, looked upon it as needless trouble to send abroad for baptism, and held and practised accordingly, that after a general corruption of baptism, *an unbaptized person might warrantably baptize, and so begin a reformation.**

In 1611, some of the Baptists published a confession of their faith. The same year the *most dread sovereign*, King James, exercised his zeal against heresy upon two of his subjects, who were burnt alive in Smithfield, for their religious opinions: one of whom was Edward Wightman, a Baptist of Bourton upon Trent, who was burnt April 11.†

* Crosby, Vol. I. p. 100, 103.

† The following is a copy of a warrant for his execution. "The King to the sheriff of our city of Litchfield, greeting. "Whereas the reverend father in Christ, *Richard*, by divine providence, of *Coventry and Litchfield*, bishop, hath signified unto us, that he judicially proceeding, according to the exigence of the ecclesiastical canons, and of the laws and customs of this our kingdom of *England*, against one *Edward Wightman*, of the parish of *Burton upon Trent* in the diocels of *Coventry and Litchfield*, of, and upon the wicked heresies of *Ebion, Cerinthus, Valentinian, Arius, Macedonius, Simon Magus, Manes, Manichees, Photius*, and of the *Anabaptists* and other arch heretics; and moreover, of other cursed opinions, by the instinct of Satan excogitated, and heretofore unheard of; the aforesaid *Edward Wightman* appearing before the said reverend father, and other divines learned in the law, assisting him in judgment, the aforesaid wicked crimes, heresies, and other detestable blasphemies and errors, stubbornly and pertinaciously, knowingly, maliciously, and with an hardened heart published, defended and dispersed; definitive sentence of the said reverend father, with the consent of divines learned in the law aforesaid, justly, lawfully, and canonically, against the said *Edward Wightman*, in that part brought, stands adjudged and pronounced an heretic; and therefore, as a diseased sheep out of the flock of the Lord, lest our subjects he do infect by his contagion, he hath decreed to be cast out and cut off. Whereas therefore the *holy mother church*, hath not further in this part what it ought more to do and prosecute, the same reverend father, the same *Edward Wightman*, as a blasphemous and condemned heretic, hath left to our secular power, to be punished with condign punishment; as by the letters patent of the aforesaid reverend father, the bishop of *Coventry and Litchfield*, in this behalf thereupon made, is certified unto us in our *Chancery*. We, therefore, as a *Zealot of Justice*, and a defender of the catholic faith, and willing that the *holy church*, and the rights and liberties of the same, and the catholic faith to maintain and defend, and such like heresies and errors every where, so much as in us lies, to root out and extirpate,

It is worthy of observation, that *William Sawtre*, the first that was burnt in England for religion, was a Baptist; and *Edward Wightman*, the last that was burnt, was a Baptist; so that the Baptists had the honour of leading the way, and bringing up the rear of all the martyrs who were burnt in England for conscience sake.

Many of those who suffered death for the same cause in the two hundred years between these, were also of the same denomination.

This burning heretics startled the common people. The barbarity of their punishment moved compassion towards the sufferers, and their firmness in sealing their opinions with their blood, served rather to promote their doctrines than put a stop to them. Therefore, for the future, King James chose only to seize their estates, and waste away their lives privately in nasty prisons, rather than honour them with such a public martyrdom. In 1614, several dissenting families, Baptists and others, withdrew from the oppressions of their own country and emigrated to America.

In 1615, The Baptists published a treatise, wherein they justified their separation from the Church of England.

In 1617, a book of Sports was published by order of the King, allowing dancing, wrestling, backword playing, bull baiting, foot ball, and other vulgar and profane amusements, on Sabbath-day afternoons, and the clergy were ordered to read it in their Churches, for neglect whereof some of them were punished.

In 1620, the Baptists presented a humble and loyal supplication to the King, for relief from persecution, wherein they set forth, that their miseries were not only the taking away their goods, but also long and lingering imprisonments, for many years, in divers counties in England, in which many died, leaving their widows and several children behind them, and all because they could not join in such worship as they did not believe to be according to Scripture. Their petition was rejected, and their sufferings continued: but notwithstanding the severities used against them, they kept up their separate meetings, increased in number, and one of their enemies confessed they were in appearance, more holy than the members of the established Church.*

In 1618, a book was published vindicating the principles of the Baptists. This was translated from the Dutch, and is the first

and heretics so convicted to punish with condign punishment, holding that such an heretic in the aforesaid forms convict and condemned, according to the laws and customs of this our kingdom of England, in this part accustomed, ought to be burned with fire. We command, that thou cause the said *Edward Wightman*, being in thy custody, to be committed to the fire in some public and open place, below the city aforesaid, for the cause aforesaid, before the people; and the same *Edward Wightman*, in the same fire, cause really to be burned, in the detestation of the said crime, and for manifest example of other Christians, that they may not fall into the same crime. And this no ways omit, under the peril that shall follow thereon. *Crosby*, vol. 1, appendix, p. 5. Witness, &c.

* *Crosby*, vol. 1, p. 113.

book that was published in English against baptizing infants. In a short time after this, our English brethren wrote many books in defence of their sentiment, and gained many disciples.

On March 27, 1625, James departed this life, and left ample testimony behind him, that during his reign the supreme head of the Church of England, was not Him in whom dwells all the fullness of the Godhead bodily, but one whose head and body were dust and ashes! We have need to pray for kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty. When the vilest men are exalted, the wicked walk on every side; but when princes reign in righteousness, they are a praise to them that do well. When Pharaoh ruled in Egypt, the magicians were promoted, and the Israelites oppressed; but when David reigned in Palestine, his eyes were set upon the faithful of the land, that they might dwell with him; but the wicked were not suffered to abide in his house, nor tarry in his sight. Let us rejoice that Christ the shepherd and bishop of souls, is King of Kings, and Lord of Lords, over all, gracious and merciful and blessed for ever. Come and let us join ourselves to him in a perpetual covenant that shall not be forgotten. He will then be our arm every morning, and our salvation forever. Let us give all diligence to make our calling and election sure. Now, if ever, for now is the accepted time. Now forever, for as the tree falls so it lies. Now or never, for our life is a vapour, that soon vanisheth away. *I. T.*

(To be continued.)

Meeting of the London Society for promoting Christianity among the Jews.

ON Tuesday the 26th of Dec. was held the half-yearly meeting of the London Society for promoting Christianity among the Jews, when two Sermons were preached by the Rev. Mr. Wilcox, at St. Bride's Church, and the Rev. Mr. Sutcliffe of Olney, at the Jews' Chapel in Spital Fields. On the next day a very numerous company of the Subscribers dined together at the City of London Tavern, the Earl of Crawford and Lindsay in the Chair. After dinner, the report of the Committee was read, the Jewish children under the patronage of the Society (19 boys and 4 girls) were admitted into the room, by Mr. Frey and Mr. Judah Katariwas, a Rabbi from Jerusalem who has embraced Christianity. One of the boys was then placed on the table, and delivered with great propriety and energy, the following address.

MY LORDS AND GENTLEMEN,

Encouraged by the kindness with which you have noticed the little company of Hebrew children who, under your patronage,

appear amongst you at the present time, permit me, on behalf of myself and companions, to address you in a few words :

Rescued from ignorance and want, we are desirous of expressing our gratitude to that benevolence of spirit, which has prompted you to regard the destitute children of Israel. When the situation in which we are now placed, is contrasted with the actual state of thousands of our kindred, and when, indeed, some of us consider the change which has been wrought on our behalf by your bounty ; words cannot be supplied, in sufficient force, by which we can express our thankfulness.

With grief I advert to those of the Jewish race, who, young as we, are to be met in all parts of our streets, exhibiting marks of poverty and profligacy, which cannot but excite the compassion of all who behold them. In the company now before you are some who, but for your efforts, would have been numbered with those youthful gangs of depredators which infest the places of public resort, and bring disgrace upon our nation and people. This great attempt, in the cause of a race who have been considered as the outcasts of society, although the descendants of him who was called the friend of God, and the father of the faithful, was reserved for you, and the happy days which now we see.

The lot of all the children now before you was poverty and want ; that of several, was the greatest ignorance ; and others were in danger of falling into the commission of crimes.—From how many evils have you rescued us ! We are clothed and fed ; we are instructed in useful learning, and what is of far greater importance, we are instructed in principles which will lead us to virtue and happiness. One of our number, when he applied to the Society for admission under your hospitable roof, which truly stands as a CITY OF REFUGE, in the sincerity of his heart, said with tears, that “he wished to be made a good Christian.”—To you, Gentlemen, has been reserved this greatest of all efforts, to snatch from worse than Egyptian bondage the rising generation of the seed of Abraham ; by delivering their minds from Jewish prejudice and darkness, and directing their attention to the glories of that Messiah, who, whilst he is the root and offspring of David, and concerning the flesh our kinsman and brother, yet is the bright and morning star.

Oh ! Generous Christians ! Recollect that benefits have flowed to you through the medium of our ancestors ; since, by the providence of God, the house of Abraham was chosen to be the channel through which every blessing, both temporal and spiritual, should be communicated to all the nations of the earth.

Endeavour to illuminate our youthful minds with that light and knowledge, which may remove that blindness “which in part has happened to Israel.”—Multitudes of Jewish children, who are now in the benighted state in which we lately were, I hope will shortly be desirous of partaking of those benefits which you have so richly

showered upon us ; let me, therefore, become the humble supplicant for the helpless, friendless children of our people, that by your liberality a fund may be raised, which shall enable the LONDON SOCIETY to realize its brightest hopes, and become the patrons of the rising generation of the house of Israel.—And may thousands of them speedily imitate us in believing and singing—

Not all the blood of beasts
On Jewish altars slain, &c.

[The whole of this Hymn of Dr. Watts's was repeated with a very proper emphasis.]

This Hymn being sung by the Children, produced the most lively impression upon the company. We never recollect on any public occasion of this nature to have seen so many persons moved to tears. It was the most gratifying sight to behold so great a number of Jewish Children acknowledging Jesus as the all-sufficient atoning Lamb.

Anecdotes.

LEWIS the 14th once said to the eloquent Massillon, "I have heard many preachers with whom I have been very much pleased ; but I can never hear you without being displeased with myself."

A QUEEN of Babylon, who suspected the avaricious disposition of her son, left a direction at her death that if ever he wanted more riches than he possessed, he should visit her tomb. This after a time he did, when this inscription was found on her coffin. "If thou wast not an avaricious wretch, thou wouldst never have sought riches among the dead."

SIR ISAAC NEWTON said, a little before his death, "I do not know what I may appear to the world ; but to myself I seem to have been only like a boy playing on the shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Turner's Collections for a Hist. of Grantham.

Select Sentences.

'A penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.'

'Great grace, and small gifts, are better than great gifts and no grace. It doth not say, "The Lord gives gifts and glory ;" but, "The Lord gives grace and glory." Blessed is such an one, to whom the Lord gives grace ; for it is a certain forerunner of glory.'

'No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the sinner must find out a little God.'

J. Bunyan.

For the Bap. Miss. Mag.

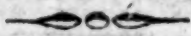
Account of a young Minister's death, received by a gentleman in Boston, in a letter from his Sister in the neighbourhood of London.

"I BELIEVE, my dear Brother, you recollect my mentioning to you, before you left England, the Rev. Mr. Spencer, late of Hoxton Academy, as a young man of the most popular talents, and remarkably engaged in winning souls to Christ. He preached with great acceptance at the age of nineteen, at the Rev. Rowland Hill's Chapel, and most of the Evangelical Meeting Houses in and near London, and at the age of about 23 was called home. In January last, he had a unanimous call to the church of Christ amongst the Independents at Liverpool. The congregation in a very short time so much increased, that hundreds could not obtain admission. The Society agreed to build him a new Meeting-house that would contain two thousand persons; and he laid the first stone in April last, in the presence of about five thousand spectators. He was ordained in June, and crowds were pressing to hear him from Sabbath to Sabbath; but that God

"Who moves in a mysterious way,
His wonders to perform,"

saw proper to remove him in a moment. On the first Sabbath in August, the services of the day had been remarkably solemn and impressive, and the ordinance of the Lord's Supper was administered. On the Monday after, he went, but with some reluctance, to bathe, thinking it might invigorate his nerves for study: but as soon as he went into the water he sunk, never more to rise to the people of his charge.

The respect paid to his memory at his funeral, was such as had not been shewn since that of Lord Nelson's. It was supposed that not less than *thirty thousand spectators* were present to see the procession. This circumstance is one of those mysterious dispensations, that will never be unfolded in the present world; but it becomes us to bow with submission, knowing that the Judge of all the earth must do right."



Biographical Sketch of the Rev. EDWARD CLARK.

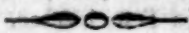
THE REV. EDWARD CLARK was born in Newport, (R. I.) June 6, 1739. We are unable to state the time when Mr. Clark made a public profession of religion, or when he commenced his ministerial labours. For many years he preached as a *licentiate* without ordination. The scene of his labours for the last 20 years of his life, was chiefly in the towns of Framingham and Medfield. It is believed Mr. Clark's membership was with the church in Attleborough, where he received ordination on the 18th of August, 1801, but never took the particular charge of any church.

Mr. Clark was a man of more than ordinary talents. He possessed an uncommonly acute mind, and all his habits of thinking, writing, and preaching were remarkably correct. He was the author of several tracts, some of which were on baptism. His public discourses were judicious and plain; and generally highly Calvinistical. Though not written, they always appeared to have been well studied and digested. To serious, judicious Christians, Mr. Clark was an acceptable preacher; but a want of animation, and a pathetic, persuasive eloquence, prevented his being popular with people in general.

As Mr. Clark's discourses were generally practical, so he constantly enforced them by his own example. The most exemplary purity, and correctness of conduct were displayed in all the various relations which he sustained.

He died while on a visit at Mansfield, April 22, 1811, in the 72d year of his age; after a short illness of about six days.

"Blessed are the dead which die in the Lord."



Obituary of Mrs. RUTH BALDWIN, consort of the Rev. Dr. BALDWIN, of this town, who departed this life on the 11th. of February last, in the 56th year of her age.

"We lately announced the death of Mrs. RUTH BALDWIN, consort of the Rev. Dr. BALDWIN, of this town, and now add a sketch of her character, from a friend. Mrs. BALDWIN was born in Norwich, (Con.) and was the youngest daughter to the late Dea. CHRISTOPHER HUNTINGTON, of Bozrah, in that vicinity. The pious instructions and examples of her venerable parents were evident in the unblemished purity of her youthful years. For more than thirty years, she honourably sustained the relation of a wife and mother, with that endearing tenderness which renders her memory blest in the affection of those she has left to feel and mourn her loss. The station she filled gave ample scope for the display of those mild and benevolent virtues which the gospel inspires. She was ever ready to show kindness, not only to the "good and gentle, but also to the froward and unthankful." The sick and poor within the circle of her acquaintance were the objects of her sympathy and attention. Mrs. BALDWIN was not one who enjoyed a full assurance of faith, but a "bruised reed," humble, and always diffident of herself, and whose only hope was in Jesus. Her funeral was attended on the Friday following her decease, by an unusually numerous and respectable train of citizens and friends."

Col. Centinel.

Obituary of Mrs. NANCY HILL, who died in Boston, Oct. 28, 1811, wife of Mr. Noah Hill, and daughter of John Chase, Esq. of Plaistow, (N. H.)

DURING the first stages of her illness, it is believed that Mrs. HILL did not enjoy the comforts of religion as she had done in the earlier part of her profession. But a few days before her death, when remarking that she had but a few days to continue in this tabernacle, she thus exclaimed—"O for a realizing sense of the goodness of God to my soul, that I may be reconciled to his will." The clouds of darkness that had for some time veiled her prospects, appeared now to be driven away, and her whole soul was filled with the divine presence, rejoicing that she should soon awake in the likeness of her blessed Redeemer.

Here she was led to mention the happiness which she enjoyed, when she followed the example of Christ, and was *buried with him in baptism* ;* remarking also that the following lines were then sung.

"I'll do as did my blessed Lord,
His footsteps I will trace,
To meet him in the grove,
And see his smiling face."

She now appeared resigned to the will of Heaven, rejoicing in the prospect before her. Being asked if she was willing to go, she replied, "Yes, I am willing, I will arise and go to my Father's house."

"His house not made with hands,
Built and on high;
And here my spirit waiting stands,
'Till God shall bid it fly."

O yes, I am willing to part with husband and child,† I am willing to leave father and mother, sisters and brothers, to go and be with Christ." She then expressed the sweetness and comfort that she enjoyed on her death-bed, and repeated those lines,

"Jesus can make a dying bed," &c.

adding, Yes; Jesus is my friend, he now stands ready with open arms to receive me; the chariot wheels are now ready, and waiting to convey me through the trackless air to the mansions of glory. Her brother‡ then observed to her, Nancy, you are now going to leave us. "O yes, my brother, I know that, I am going to leave you all, I must bid you all farewell. The next visit I shall make will be with Christ in glory." She then expressed her sense of the goodness of God to her soul, and with a smiling countenance said, "My soul is full of glory; yes, my soul is full of glory. I shall soon leave you all." The last words she was heard to speak were, "I am free from trouble; O yes, I am free from trouble." She then fell asleep, as we hope, in the embraces of her blessed Redeemer.

* By the Rev. Mr. Batchelder of Haverhill.

† A babe of 3 weeks old.

‡ Johnson Chase.